No. 13

MINUTES

OF THE

RALEIGH BAPTIST ASSOCIATION,

HELD AT

LIBERTY MEETING-HOUSE,

WAKE COUNTY, NORTH-CAROLINA,

On Saturday before the 1st Lord's Day in Oct. 1837,

AND DAYS FOLLOWING.

RALEIGH:
PRINTED BY J. GALES AND SON.
1837.

MINUTES.

Saturday, 11 *o'clock*, *A. M. Oct.* 3, 1836.—Elder P. W. Dowd, who was appointed to preach the Introductory Sermon, not being present, his alternate, Elder James Dennis, preached from the 7th ch. of Matthew, 20th verse—"*Wherefore by their fruits, ye shall know them.*"

The Association then convened by prayer to Almighty God for divine assistance, by Elder Samuel Wait, and proceeded to business.

1. Chose Elder James Dennis Moderator; Brethren, William Roles Clerk, and David H. Brian, Assistant Clerk.

2. A general invitation was given by the Moderator to visiting Brethren in the Ministry, who were not otherwise members of the Association, to take seats with us and assist in our deliberations; whereupon, Elder Henry S. Spivey, Elder Benjamin Brown, Elder Malcus D. Freeman, Elder William P. Oakley, Ezekiel Holland and Elder Samuel Wait, took seats accordingly.

3. The Corresponding messengers from Sister Associations, presented us with testimonials of their appointments, and were affectionately received, viz. Elder Thomas Crocker, and Brethren, Allen C. Perry and William P. Terrell from the Tar River Association, with 22 copies of their Minutes; and A. Howard from the Beulah Association, with 9 copies of their Minutes.

4. Brethren, Isaac Hudson and Sidney Jones, appointed a Committee of Finance, to receive the Contributions from the several Churches composing the Association.

5. Enquiry was made for petitionary letters to join the Association, whereupon Brethren Samuel Wait and Josiah Brooks, from the Church at Wake Forest, presented us with a petition from said Church, and was received; the Moderator giving them the right hand of fellowship. The standing of the Church is noted in the following table.

6. By motion, the letters from the Churches composing the Association, were called for and read; and their standing noted as follows:

Churches	Messengers' names.	Number Baptized.	Received by letter.	Dismissed by letter.	Restored.	Ex-communicated.	Dead.	Total.	Contributions.
Neale's Creek	No messengers,					4	1	38	1 00
Wake ✕ Roads	Lemuel Cooke, John Mitchel,	3	3	3		1	3	156	2 00
Wake Bethel	Henry Clifton, Robert Powell,	6	2		1			65	1 00
Mount Zion	Jno. B. Johns, Sol. Todd, W. Page			1		2		53	1 00
Wake Union	Foster Fort, Wm. M. Crenshaw,	2	2	3		5	2	84	2 00
Cedar Fork	Sidney Jones, Isaac Hudson,		2	8		2		95	2 00
Raleigh	Wm. Ashly, Mark McWilliams,	5		14	1	4	2	198	2 00
Wake Liberty	Drury King, Henry S. Spain,	2	1	7		2	2	74	2 10
Mount Pisgah	Henry Williams, W. Williams,	10	1	2	1	1		78	1 00
Cumberland Union	No messengers,	2				3		28	1 00
Piney Grove	Not represented. No. last year,		4		1	3	1	46	
Johnson Liberty	Not represented. No. last year,							31	
Shady Grove	Asa Wilson, Alston Wilson,			1			1	58	1 00
Holly Spring	James Rogers, Willie Pope,	4	3	5		1	3	119	2 00
New Bethel	Not represented. No. last year,	1		2		1	2	18	
Smithfield	James Dennis, David H. Brian,	3	1	4		1	2	94	2 00
New Hope	Noel Night, Briant B. Buffalow,	1	3			1		26	1 10
Muddy Spring	Not represented last year,	3	2					24	
Rolesville	Wm. Roles, Reuben Mitchell,	3	7					41	2 00
Wake Forest	Samuel Wait, Josiah Brooks.							32	1 50

7. Appointed Brethren, Elder Thomas Crocker, Elder Samuel Wait, Elder Henry S. Spivey, David H. Brian and Foster Fort, with the Moderator and Clerk, a Committee to arrange the business of the Association and report on Monday next.

8. Elder John Armstrong, Elder Thomas Crocker, Elder Henry S. Spivey, Elder Malcus D. Freeman and Elder Samuel Wait appointed to preach on the Sabbath; Divine worship to commence at 10 o'clock in the morning.

9. The Association then adjourned until Monday morning 10 o'clock. Prayer by Elder Malcus D. Freeman.

Sunday morning, 10 o'clock.—Assembled at the stand and met a large congregation. Elder Henry S. Spivey introduced from the 3d ch. of St. John, and 7th verse—"*Marvel not that I said unto thee, ye must be born again.*"

Elder Thomas Crocker followed from the 14th verse of the 16th ch. of the Acts—"*The Lord opened the heart of Lydia.*"

Elder John Armstrong, followed from the 5th ch. of Luke, and last clause of the 20th verse—"*Thy sins are forgiven thee.*"

ElderM alcus D. Freeman, concluded from the 16th ch. of the first Corinthians, and 22nd verse—"*If any man love not the*

Lord Jesus Christ, let him be anathema maranatha." We pray a divine blessing may follow.

Monday morning, Oct. 5, 1836.—The Association met according to appointment, and opened by prayer by Elder Samuel Wait, and proceeded to business.

1. Called the names of the messengers, who answered in regular order.

2. The Committee of arrangements reported; the report received, and Committee discharged.

3. The Constitution and Rules of Decorum for the government of this Association, read.

4. The Circular Letter presented, read and received, and ordered to be appended to these Minutes.

5. The Committee of Finance reported; received twenty four dollars and seventy cents from the Churches this year.

6. The Treasurer reported no funds in hand; report received.

7. William Roles appointed Treasurer.

8. *Resolved,* That a Committee of three be appointed, consisting of Elder Samuel Wait, Elder Henry S. Spivey and William M. Crenshaw, to inquire for the causes of the low state of Religion amongst us, and to inquire for the appropriate means for the removal of these causes.

9. The Committee appointed consisting of Brethren Wait, Spivey and Crenshaw to inquire for the causes of the low state of Religion amongst us, reported. Report received, and Committee discharged.

10. The Committee appointed at the last Association to visit the Church at Leigh's Chapel and to inquire for the cause of their not representing the Association, were called on to report, and they being absent, no report was made.

11. *Resolved,* That a Committee of four be appointed, consisting of Brethren Elder Henry S. Spivey, Lemuel Cooke, William M. Crenshaw and William Roles, to visit the Church at Leigh's Chapel, and inquire for the cause or causes of the members of that Church not representing the Association, and to report to the next Association.

12. *Resolved,* That Elder Samuel Wait the chairman of the Committee appointed to inquire for the causes of the low state of Religion amongst us at present, with the assistance of the Committee, and Elder John Armstrong, be requested to draft their Resolution or Report at full length, in order to be appended to these Minutes.

13. The Itinerant Preacher, William P. Oakley, appointed for the Raleigh Association, reported, and report received. He

Preached 180 sermons the past year, and received contributions for his services amounting to $110,00.

14. *Resolved*, That a Committee of five be appointed, consisting of Brethren William M. Crenshaw, George W. Thompson, Henry Williams, David Justice and William Roles, to procure the services of an acceptable Itinerant Minister to preach within the bounds of the Raleigh Association the next year.

15. *Resolved*, That a called meeting be held at Wake Bethel, to commence on Friday before the fourth Lord's day in Nov. next, with a request that the several Churches within the bounds of the Raleigh Association, send delegates to this meeting to consult on the propriety of raising funds to pay the Itinerant Preacher, the next year.

16. Brethren, Henry Williams and Marmaduke Williams, appointed corresponding messengers to the Sandy Creek Association the next year.

17. Brethren, George W. Thompson and David Justice, appointed corresponding messengers to the Flat River Association the next year.

18. Brethren, David Thompson and Joel B. Clifton, appointed corresponding messengers to the Neuse Association the next year.

19. Brethren, William Dupree and Samuel P. Norris, appointed corresponding messengers to the Goshen Association the next year.

20. Brethren, Reuben Mitchell and William Roles, appointed corresponding messengers to the Tar River Association the next year.

21. Brethren, George W. Purify and James Dennis, appointed corresponding messengers to the Beulah Association the next year.

22. Appointed Elder Samuel Wait to write the Circular Letter, to be presented to the next Association.

23. Appointed William Roles to superintend the printing of 500 copies of these Minutes.

24. *Resolved*, That the Clerk of this Association reserve 15 copies of the Minutes for the messengers to the sister Associations, and that he deposit them at the most convenient place for their reception.

25. *Resolved*, That the next Association be held at Cedar Fork Church, to commence Saturday before the first Lord's day in October 1837.

26. *Resolved*, That Elder John Armstrong be appointed to preach the introductory Sermon at the next Association, and that Elder P. W. Dowd be his alternate—the services of the day to commence at 11 o'clock, A. M.

27. *Resolved*, That the Churches, within the bounds of the Raleigh Association, be requested in their Letters to the next Association, to furnish a brief account of the state of Religion.

28. *Resolved*, That this Association approve of the Resolution, passed at the last Association, for the encouraging UNION MEETINGS within its bounds—that the first sectional meeting for the next year be held at Wake Union, commencing on Friday before the fifth Lord's day in April, 1837—the second, at Mount Pisgah, commencing on Friday before the fifth Lord's day in July, 1837—the third, at Smithfield, commencing on Friday before the fifth Lord's day in October, 1837—the fourth, at Neal's Creek, commencing Friday before the fifth Lord's day in December, 1837. It is expected, that the Ministers and members of the Baptist denomination will attend the sectional meetings within the bounds of the Raleigh Association.

29. *Resolved*, That this Association ascertain the number of Ordained and Licensed Ministers within its bounds, and that their names appear in these Minutes.

30. The number of Ordained and Licensed Ministers, within the bounds of the Raleigh Assoeiation, appears in the following list:

ORDAINED MINISTERS.	LICENSED MINISTERS.
John Purify	Joel B. Clifton
Stephen Senter	David Justice
Patrick W. Dowd	Henry L. Graves
Jonathan Stevenson	Josiah H. Brooks
David S. Williams	Solomon Terrell
William Dupree	William T. Brooks
George W. Purify	Willis W. Childers
Nicholas A. Purify	Ezekiel Holland
Samuel Wait	James W. Hoskins
John Armstrong	E. F. H. Johnston
James Dennis	William Jones
Henry S. Spivey	Alexander A. Connelly
Littleberry Horton	James S. Purify
Samuel Wilder	Willie A. Atkinson
Mark Nowell	
E. Meacham.	

JAMES DENNIS, *Moderator*,

WILLIAM ROLES, Clerk.

CONSTITUTION OR FORM OF GOVERNMENT OF THE RALEIGH BAPTIST ASSOCIATION.

From a long series of experience, we, the Church of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the orders and rules of an Association, according to the following plan or form of Government.

ARTICLE 1. The Association shall be composed of members chosen by the different Churches in our union, and duly sent to represent them in the Association; these members shall produce letters from their respective Churches certifying their appointment.

2. In the Letters from the different Churches, shall be expressed their number in full fellowship, those baptized, received by letter, dismissed, restored, ex-communicated and dead, since the last Association.

3. The members thus chosen and convened, shall have no power to lord it over God's heritage, nor shall they have any classical power over the Churches, nor shall they infringe any of the internal rights of any Church in the Union.

4. The Association when convened, shall be governed and ruled by a regular and proper decorum.

5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

6. New Churches may be admitted into this Union, who shall petition by Letter, and messengers, upon examination, (if found Orthodox and orderly) shall be received by the Association, the Moderator signifying their reception, by giving the messengers the right hand of Fellowship.

7. Every Church in the Union shall be entitled to a representation in the Association, but shall have only six members from each Church, until the Churches amount to six in number, then five to eight, then four to twelve, then three to sixteen and then afterwards, two members from a Church.

8. Every query presented by any Church belonging to this Association or from the Select Committee, shall be read twice, and before it is debated the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration and be deliberated, but if there be a majority against it, it shall be withdrawn.

9. Every motion made and seconded, shall come under consideration, except it be withdrawn by the member who made it.

10 The Association shall endeavor to furnish the Churches with the Minutes of the Associations; the best method for effecting that purpose shall be at the discretion of the future Associations.

11. We think it absolutely necessary that we should have an Association fund for defraying the expenses of the same, for the raising and supporting of which, we think it the duty of each Church in the Union to contribute, voluntarily, such sums as they shall think proper, and send by the hands of their messengers to the Association; and those monies thus contributed by the Churches, and received by the Association, shall be deposited in the hands of a Treasurer by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

12. The Minutes of the Association when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association and he shall endeavor to have said book present at each Association.

13. The Minutes of the Association shall be read, (and corrected if necessary) and signed by the Moderator and Clerk, before the Association rises.

14. Amendments to this plan or form of government, may be made at any time by a majority of the Union, when they may deem it necessary.

15. Should any Brother who is appointed a corresponding messenger to any Association, fail to attend, any Brother bearing a copy of our Minutes, with his name inserted therein, may be recognized a Messenger from this Association.

16. The Association shall have power—

First, To provide for the general Union of the Churches.

2. To preserve inviolably a chain of communion amongst the Churches.

3. To give the Churches all necessary advice in matters of difficulty.

4. To inquire into the cause why the Churches fail to represent themselves at any time in the Association.

5. To appropriate those monies by the Churches contributed for an Association fund, to any purpose they may think proper.

6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.

7. To withdraw from any Church in this Union, which shall violate the rules of this Association, or deviate from the orthodox principles of Religion.

8. To admit any of the distant Brethren in the Ministry as assistants, who may be present at the time of their sitting.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the Churches in the Union.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator when he is about to make his speech.

4. The person thus speaking, shall not be interrupted in his speech by any except the Moderator, until he has done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6. No person shall abruptly break off, nor absent himself from the Association, without liberty obtained from it.

7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

8. No person of the Association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the Association shall address another by any other appellative but the title of Brother.

10. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject except he break these rules of Decorum.

11. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12. The Moderator shall be the last person who shall speak to the subject; he may give his opinion if he please before he puts the matter to a vote, but shall have no vote himself, unless the Association be equally divided.

13. Any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

REPORT.

The Committee on the causes of the low state of Religio within the bounds of this Association, report, that it is their belief that God is a sovereign, and that all events are under his control; but at the same time, it is also their belief, that God works by means, and that there is a fitness in those which he employs to answer the end designed.

Without further remark, the Committee proceed at once to state, that in their opinion, no one circumstance contributes more to produce the low state of Religion amongst us, than the too general neglect of family prayer. We deeply regret the necessity of this statement. The neglect of family prayer is so entirely repugnant to the genius of Christianity, we should be glad to avoid its exposure.

But the fact that many in our Churches, who are heads of families, neglect this duty, is too notorious to be denied. It is not our present business to ascertain what proportion of our Brethren are remiss in this duty; for our present purpose, it is quite sufficient to state that the number is very great; and that too, of those who standing in our Churches is admitted to be good.

It is the *tendency* of this neglect with which we are, at this time, more immediately concerned.

We grant, that in the common acceptation of the term, a family professing Religion, may sustain an irreproachable Christian character, and still omit the duty on which we are insisting.

But what, after all, are the facts of the case? Do we find in all respects, the condition of things in such a family as favourable to the promotion of genuine piety, as it would be if family prayers were regularly kept up? Is that Brother placed at the head of a family, who habitually neglects this duty, as spiritually minded, and as free from the influence of a worldly spirit, without family worship, as he would be, if found in the discharge of this most important duty?

Let it not be said, that family prayer is not enjoined in the word of God. Aside from the fact, that but seldom, if ever, is a man found disposed to make this plea, who does not himself omit the duty in question, it is enough that prayer, in the Scriptures, is enjoined on all persons professing Godliness, under all the circumstances, and in all the relations that we are called to sustain in life. And in strict conformity with this injunction, the primitive Christians attended to this duty. Hence, nothing is more common in the Bible, than a reference to prayer. Its immense importance seemed always to be admitted. Christians resorted to prayer, in all their peculiar trials, as to a source of never-failing comfort and support. They found in this service,

their meat and their drink, and thus it has been with Christians ever since.

It remains a truth to the present day, that no comfort or support can be found, equal to that derived from prayer; the very exercise of prayer exerts a most salutary influence. Having gained a precious nearness to the throne of grace in the morning, the child of God is prepared for the vicissitudes of the day; he can look on all his possessions here as transitory in their nature, and can contemplate that house not made with hands, with an interest which no tongue can describe; he will feel himself in a great measure dead to this world, and will desire nothing so much as to be alive unto God.

Unhappily, in too many cases, this delightful state of things is not enjoyed, but, instead of this, there is a worldly spirit; and of course, worldly conversations, and worldly feelings become common, and the result of all this is just the very thing which we so much deplore. Nothing else could reasonably be expected. No course of life that preserves the semblance of piety, is so certain to reduce the Churches to a cold and languid state, as that which excludes habitual family prayer.

As might be expected where family prayer is not attended to, but little is done by way of imparting Religious instruction to children and domestics. If a parent can get his own consent to omit one duty, he will, it is just about certain, be found disposed to omit others also.

No one has the least ground to expect the blessing of heaven, who habitually disregards the commands of God. Now the duty of parents in relation to their children, is plainly revealed in the sacred Scriptures. "Train up a child in the way he should go, and when he is old, he will not depart from it." In the 18th chapter of Genesis and at the 19th verse, the Lord alludes to the duty of giving instruction to children and domestics in such terms as leave no doubt of its immense importance and binding obligation. And because Eli neglected the duty under consideration, he fell under the sore displeasure of Almighty God; any one disposed to learn the facts belonging to his case, may read the 3rd chapter of the first book of Samuel. In the 6th chapter of Paul's Epistle to the Ephesians, he urges upon fathers the duty of "bringing up their children in the nurture and admonition of the Lord."

These are only a small part of the passages of Scripture which treat upon this important subject.

How much is lost to the Church by the habitual disregard of these holy injunctions! When children and domestics are thus permitted to live without Religious instruction, habits sinful in their nature are early formed; and nothing being done to counteract their tendency, it is not at all surprising that an awfully alarming degree of depravity and sin should be the gener-

al consequence. Such children have always been found, unless prevented by a miracle of grace, to advance in sin as they have advanced in life; and in the end as if free from all restraint, have settled down in a course of life which has set God and every thing sacred at defiance.

Another circumstance deserving, in the estimation of the Committee, some attention, is, what is called the temperate use of ardent spirits.

It is admitted without hesitation, that cases are found in which ardent spirits are used by our Brethren, without any of the disgusting exhibitions which invariably accompany drunkenness. But still it may be asked, is all just as well with him, who habitually indulges in the use of intoxicating drinks, taken it may be in moderate portions, as it would be if he refrained entirely from this practice. The direct tendency of ardent spirits, when taken as a drink, is undoubtedly adverse to Religious exercises. It stupifies the senses, blunts all the finer feelings and renders a man unfit for the duties of the Sanctuary. Nor will it do for the habitual drinker to plead that he only takes a little, and thus escape the effects that have just been named.

No one who drinks habitually, it is believed, can be found, who does not partake with sufficient freedom to feel the influence of what he takes. Probably in ninety-nine cases out of a hundred, the sole reason why ardent spirits are drank at all, is the wish to feel the excitement which they invariably produce.

Now let every one who may know something of this from his own experience, ask himself, if all, in regard to this matter, is as it should be.

If he live in the neglect of family prayer or any other duty plainly enjoined in the word of God, let him inquire whether or not the practice now under consideration has not something to do in producing such neglect.

In some cases, the Committee believe that a want of due respect for the feelings of Brethren is among the causes of the low state of our Zion. "Debates, envyings, wraths, strifes, backbitings and whisperings," disturb the peace of Churches at this day, as well as at the time in which the Apostles lived. No one who will read the 12th chapter of Paul's 2nd Epistle to the Corinthians, can be at a loss to determine the tendency of such conduct. Confidence will be destroyed and there will be but little inclination among Christians, where these sins abound, to engage in Religious conversations. Hence, in many instances, worldly topics become the theme of animated discourse, when the fairest opportunities are furnished for dwelling upon the love of Him who lived and died and reigns for us.

The language of Scripture in regard to all this matter is perfectly plain and simple. "Let all bitterness, and wrath,

and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

But it is time the Committee hasten to mention the existence of another evil, whose tendency is much to be deplored. We allude now to the general want of Religious information among the Churches. What we wish now to present to view, is the great, the too general lack of precisely that kind of information so easily obtained from our best Religious periodicals.

Much has been done within comparatively a recent period, to advance the cause of God, at home and abroad. Churches have been enlarged where they formerly existed, new ones have been constituted and various means have been used, and are now being used, to spread yet more widely a knowledge of the word of God. Bible, Tract and Missionary Societies have been formed in numberless instances throughout the land. Sunday Schools have sprung into existence in every quarter, and numerous efforts to suppress intemperance have also been made.

But in many sections of the country these enterprises are entirely unknown; in others, such representations of their character and objects are made, as produce a serious injury.

In the absence of the information of which we now speak, a heavy loss is sustained. Knowing little indeed of the activity of others in the service of God, such professors of Religion are not cheered by any encouraging accounts from abroad. And too frequently they sit down in idleness, contented simply because they do not see any others more active than themselves.

But the last cause we shall mention tending to produce the state of things amongst us so much deplored, is precisely what, after the suggestions already made, ought to be expected. That good discipline should be kept up in the Churches, where the evils just mentioned are permitted to exist, is not at all to be looked for, nor is it under such circumstances ever found. The grossest evils are frequently tolerated; not only are duties neglected, but sins of an aggravating character are committed.—Hence, in not a few instances, drunkenness, Sabbath breaking, profanity, lying, cheating, back-biting, heresies and uncleanness are winked at. After the explicit directions given by our Lord for the government of his Church, it is amazing that any should pretend to expect a blessing where such sins are tolerated.

The Committee can scarcely conceive of a spectacle more offensive to Heaven than the conduct just described. There is something awfully solemn in a profession of Religion. And if, after pretensions so serious and taking upon ourselves obligations so sacred, we continue still to connive at sin, we must become odious in the sight of God. What has now been stated, the

Committee consider among the causes of the low state of Religion within our bounds. Others might be named, but our remarks have been extended to quite as great a length as our limits will allow.

The next inquiry that seems appropriately to demand our attention, is, what are the means that it becomes us to use to revive Religion amongst us?

And here we would respectfully suggest, that first of all it is incumbent upon us to exercise the deepest self-abasement before God. In the opinion of the Committee, no course can possibly be pursued, that will answer as a substitute for this. We have sinned, we have offended God, and if we now entertain a proper view of our case, it is believed, that no position will meet with our own approbation which does not include in it the deepest humiliation. We have wandered from God, and it now becomes us to return to him with sincere contrition. No duty is more frequently, or more solemnly enforced in the Scriptures than repentance for our sins. And to produce this, let each one look to his own case, and call to mind the part he has acted; let him remember that a most fearful responsibility rests somewhere, and will in the end most assuredly be felt.

It cannot, we think, be urged too earnestly upon all such heads of families as have lived without family prayers, to repent of their sin and to commence at at once the discharge of this duty which has been so long omitted. The longer this matter is put off, the worse it becomes. That brother who permits himself to indulge in such neglect, is preparing the way for many stripes. He must not expect the smiles of God upon him; all will be cold and comfortless around him; his own graces will be in a feeble and languishing state; it will not be at all surprising to hear such an individual complain of barrenness of soul, and of having but little enjoyment in the service of God.

He will not have enjoyment in Religion—he may abound in other things—his worldly affairs may prosper—the honors of this world may be conferred upon him, and all about him may seem to smile, but still, while the fear of man or any thing else keeps him from the proper discharge of an important duty, he will only live at a poor dying rate. No apology, no artifice, no excuse whatever can possibly quiet the conscience of him who has been born again, and had his duty made plain before him. He may indeed omit prayer, but then this is done at the dreadful expense of a constant spiritual starvation.

While on this point, it is deemed proper to notice some of the excuses made to justify an omission of the duty in question.

Sometimes a want of confidence is mentioned, but is it true, that such Brethren are really deficient in regard to confidence? Are they equally bashful and timid, when called to discharge other duties, or to perform other services? If so, one would sup-

pose that this class of our Brethren could never be induced to accept a seat in our Legislature, or in any other public bodies.—Nor should we expect that these Brethren could ever be urged from any considerations whatever, to converse in a crowd upon politics, and publicly advocate some favourite measure. But what, after all, are the facts of the case? What class of professors of Religion are most fond of mingling with the world and ever ready to dabble in politics? Let facts decide.

Again, want of talent is not unfrequently made an excuse for not attending to the duty in question.

In relation to this point, the same questions may be repeated which have just been under consideration. And here we would solemnly ask, and especially would we ask those to whose case this question has special reference, is it in fact true, that the duty in question is omitted because the requisite talents are wanted? Should it even be admitted that one in a thousand who made this plea, made it with good reason, will it be pretended that it is commonly made with truth? If so, would it be expected that *that* man would attempt to figure in public, who actually had not talent sufficient to pray in his family.

But, without stating at greater length, the excuses so often made to justify a neglect of family prayer, the Committee deem it their duty to state, as their firm belief, that the omission of which we now speak, is in almost all cases, to be traced up to a want of personal interest in the cause of God. This is manifestly the true cause. What prospect then of any favourable change in the condition of the Churches? Especially would we ask this question in view of the fact, that the number of those Brethren who do not pray in their families is fearfully great. Could these Brethren be induced to do their duty in the fear of the Lord, the evry best results might reasonably be hoped for.

As might have been expected, when family worship is not attended to, it too generally happens that much less attention is paid to daily deportment before children and domestics, than is usually found where Religious duties are conscientiously discharged. An influence, unfriendly to the best interests of Religion, is exerted in all families living without an alter erected to the worship of God. In the opinion of the Committee, the exhibition of Christian deportment, accompanied with the Religious instruction of children and domestics, would be most happily adapted to promote the cause of Christ.

This, and nothing it is believed short of this, would tend to impress our youth with the conviction that the Religion we profess is all divine. Could they see that a becoming interest in their welfare, was manifested by their parents and those whose duty it is to rule over them, more would be done, than could be accomplished in any other way, towards leading them to the Saviour.

The tendency of Sunday Schools to advance the cause of Christ, has been witnessed in so many instances that it is not deemed necessary to enlarge upon their immense importance.—No parent will be found to have done his duty, whose influence has not been employed to promote these institutions. Nor is it necessary to consume much time in urging what is commonly called our Saviour's golden rule. Therefore, all things whatsoever ye would, that men should do to you, do ye even so to them, for this is the law and the prophets.

No Church can expect to prosper, habitually disregarding the divine injunction.

After what has been witnessed of their useful tendency, too much, it is believed, cannot be said in favour of Religious periodicals. To encourage them, is to employ one of the best means for elevating the tone of Religious feeling in the Churches.

But in the judgment of the Committee, should all the other means recommended in this article for promoting the cause of Christ, be immediately used, there would still be found a very serious deficiency, if discipline were not strictly attended to. Gospel discipline is absolutely necessary to the prosperity of a Church.

When sins plainly prohibited, as all sins are in the word of God, are tolerated among Brethren, the standard of piety is at once lowered. If indulgence be shown towards one offence, it will be easy and natural to expect that it will also be shown towards another. Hence it is, that when the members of a Church are not called to an account for intemperance, not much is said against the sin of uncleanness. If the same person be not guilty of both offences, a circumstance that would be by no means astonishing, we should expect that the one guilty of intemperance, would not make much exertion against the sin of uncleanness.

If, on the other hand, a strict discipline be commenced, the proper course becomes the easy and straight-forward one. The same Church that has put far from herself the sin of intemperance, will find no difficulty in deciding upon the proper course in regard to uncleanness, or any other sin. Few things, in the opinion of the Committee, contribute more towards the prosperity of a Church, than good discipline. Let this be affectionately, but faithfully administered; convince all concerned, that he who violates the plain and positive commands of the great head of the Church cannot escape with impunity, and an important point will be gained. There will then be some propriety in cherishing a hope that the Lord will revive his work. Then too, may the members of the Church, with a holy boldness approach the throne of grace, and ask for such things as they need. Then, and not [illegible], will there be consistency in invoking the blessing of Heaven.

In closing this article, the Committee wish to address their Brethren yet more directly, but in Christian kindness.

Dear Brethren, we are so connected by the relation which we sustain to each other, that it is impossible not to feel the deepest interest in your welfare. We have endeavoured to discharge the duty required at our hands, in the best manner we were able. We are sensible that much more might easily be said.

In relation to the circumstances which may be regarded as tending to produce the coldness in Religion, so prevalent amongst us, we have only given a very hasty sketch. It is seriously feared, that in many places, a very lax morality, if morality it can be called, has found its way into our Churches.

The whole tone of feeling upon the subject of Religion, is far from being what it should be. Hence, not only trifling and foolish conversation too frequently prevails, but conduct not sanctioned by the word of God is too frequently allowed. The tendency in such a case, will ever be from bad to worse. The distinction between the followers of Christ and the world, which ought to be kept up, is either but dimly seen or entirely lost.

Sinners do not feel themselves reproved by the Godly lives of Christians. And, in one word, we are living to very little purpose. Must this state of things continue? Shall all that the Saviour has said and done to inflame our zeal and urge us on to activity in his service, be disregarded? Think, dear Brethren, of the closing scene of life. In imagination, surround yourselves with the affecting realities, which will then engross your whole attention. And, in view of this, ask Him, before whom you must stand in judgment, what is now required at your hands.

CIRCULAR.

DEAR BRETHREN:—Permit us to call your attention to *the support of the Ministry*. We would argue this duty from the fact, that Ministers of the Gospel are directed to devote the *whole of their time* to the Ministry, thereby leaving no time to be employed in secular concerns. "Till I come," says the Apostle, "give attendance to reasoning, to exhortation, to doctrine; meditate upon these things; give thyself *wholly to them*," 1 Tim. iv. 13, 15. Timothy is here directed to give the *whole* of his time to his Ministerial duties. The same is binding upon all whose duty it is to preach the Gospel. It must be evident to all, that it is impossible for a Minister to comply with the direction here given by the Apostle, and at the same time, be engaged in secular affairs for his support. If Churches withhold from their Pastors the means of support, thereby compelling them to neglect their ministerial duties, by engaging in secular pursuits, the

guilt of such neglect evidently rests on the Church. We by no means say it is unlawful for a Minister to be engaged in business for the support of himself and family, for *necessity* is a law that supersedes the ordinary rules of human conduct. Yet it is neither reason nor Scripture that they should be thus employed. If the Apostles found it necessary to appoint Deacons, because it was no reason that they should leave the word of God and serve tables, assigning as a reason, "we will give ourselves *continually* to prayer and to the *Ministry of the word*," Acts vi. 2, 4, certainly, Ministers should be so provided for now, that they might "give themselves continually to prayer and to the Ministry of the word."

We would also argue this duty from the fact, that Ministers are required by the word of God to be "given to hospitality." Unless they are well provided for, they cannot be given to this duty, after having, like the Apostles, given themselves *continually* to prayer and Ministry of the word. This is so obvious to every person, that it needs no further remark.

The Ministers' claim upon the Churches for their support, is founded in *justice*, which requires ample remuneration for all service rendered, and not in *charity* as many vainly suppose. There is no evidence that Christians are not under equal obligation, to remunerate their Ministers for service rendered, that they are to the rest of mankind for any service which they may render. In reference to Ministerial support, our Saviour said "the workman is worthy of his *meat*" Matt. x. 10, from which it is evident, he considers the claim of Ministers upon their Church or Churches for their support, as founded in *justice*, as much as the claim of any other profession for service rendered.

This duty is unquestionably of *Divine appointment*. When our Saviour sent out his Disciples, he forbade their carrying any thing with them, towards their support, assigning as a reason "the labourer is worthy of his hire." "Who goeth a warfare any time, says the Apostle, at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? Or saith he it, *altogether* for our sakes? For our sakes no doubt this is written; that he that plougheth should plough in hope; and that he that trusteth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about Holy things, *live* of the things of the temple? And that they which wait at the altar, are partakers with the altar. Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel," 1 Cor. ix. 7, 9, 10, 11, 12, 13, 14. "Let him that is taught in the word, communicate to him

that teacheth in all good things," Gal. vi. 6. Brethren, these Scriptures make it as evident, as any thing can be made, that the support of the Ministry is of Divine appointment. We cannot withhold ample support from our Ministers without robbing God. For it is evident from the 3rd chapter of Malachi, that to withhold any thing the Lord requires us to give, is robbing him, and that he considers it in that light; we should then be careful how we withhold in this case.

Although the Scriptures are so plain upon this subject, there are some who are presumptuous enough to raise objections, and frame excuses to justify them in neglecting this duty.

"Paul laboured, say some, with his *own hands*; therefore, it is reasonable and right, that Ministers should now labour in secular pursuits for their support." This he did not as a *duty*, but of *necessity*, as many Ministers now are obliged to do. This is evident from the instructions he gave Timothy, which were to give himself *wholly* to the ministry, as we have already shown, 1 Tim. iv. 13, 15. If he did it not from necessity, his practice and precepts agree not together. Again he says, "No man that warreth, entangleth himself with the *affairs of this life*," 2 Tim. ii. 4. As if he had said, if warriors do not engage in the affairs of this life for their support, how much less should a Christian Minister. Sometimes, when he laboured with one Church, he was *entirely* supported by another. Hence, in writing to the Church at Corinth, he says, "I robbed other Churches, taking *wages* of them to do you service," 2 Cor. xi. 8. We are not told that the other Apostles engaged in secular pursuits for their support, and Paul did it but once as we are informed. Some say, "if we can spare the time to go and *hear*, the minister can as well spare it to come and *preach*, for if he is called of God, it is his duty to preach, whether he is paid or not." Such objectors should bear in mind, that Ministers are directed to study, to show themselves approved unto God, to give attendance to reading, to exhortation, to doctrine, to meditation, and to give themselves *wholly* to them, 1 Tim. iv. 13, 15. While they are thus engaged, you are employing your time in secular affairs, besides you leave your business to go to Church, but a few times in a month, while the Minister goes, or should go often, and if he should spend some time at home, it is his duty to be engaged as the Apostle directed Timothy, and not in secular affairs. It is sufficient for us to know, that the Lord hath "ordained, that they who preach the Gospel, should live of the Gospel." Some objectors say, "if we give Ministers a liberal support, it will encourage carnal men to engage in the ministry." This objection would apply with equal force, against the ministry itself. You might as well say, under the ministry is a hypocritical and carnal men get into the Church, therefore the ministry should be suppressed. You would be as justifiable in [illegible] ting their

Ministry altogether, as you would be in refusing to contribute to their support, for it is as evident from the Scriptures that they should be supported by the Churches, as it is that they should preach the Gospel. If there be any such danger as you apprehend, it was known to the Lord, yet it did not deter him from "ordaining, that they who preach the Gospel, should live of the Gospel." Some Churches and individuals, excuse themselves from supporting their Ministers, by saying, "we are willing, but not able." Our opinion is, that there are no four Churches in our State, which are not able to support a Minister, if they had a *will* to do it. Were you to make an estimate of the amount of money spent by any four congregations, for tobacco, snuff, ardent spirits, shows and other things worse than useless, you would find it amply sufficient, to defray the expense of your Minister, who instead of employing himself as directed by the Apostle, is toiling hard all the week for his support. Some Churches and indivduals give but *little*, when they are well able to give more. Like Annanias and Sapphira, they keep back part of the price. Such a course is by no means pleasing to him, who "loveth a cheerful giver," and who hath said "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat," Prov. xi. 24, 25. They who are not liberal have no such promise, but may naturally expect leanness. Some do not contribute, because say they, "we do not feel it our duty to give." Is it indeed true, you do not feel it your duty? If so, it only aggravates your guilt; when the Lord commands, it is our duty implicitly to obey, and not for a moment to consult *feeling*. What would you think of your child or servant, that you had commanded to do any thing, if they, instead of obeying, should say, if we *felt* it our duty to obey you, we would? You would feel indignant at such an answer; so the Lord feels towards them who reason in this way, to avoid supporting his Ministers. Others excuse themselves by saying, "the minister is sufficiently wealthy, or at least, as much so as we are." The more a man has, the more is required to keep it together. The more a minister has, the more in proportion is wasted or destroyed through bad management in his absence; they seldom leave their secular affairs for a few days, but they can discover upon their return, that they have sustained more or less loss, by their absence from home. If a Minister complies with the directions of the Apostle, and devotes considerable time to preaching and receives little or no compensation, though he may be rich, he is soon immersed in debt, with its train of consequences; this is a grand reason why so many ministers once in opulent circumstances, have come to [illegible] and are now neither pitied nor supported by them to [illegible] preached while they were wasting their estates. If [illegible] were to be called from your business

as much as the Minister is from his, (however wealthy you may be) and get no remuneration for it, you would not be long in finding that you were doing a sinking business. Why then require greater sacrifices of your Minister, whom you profess to love, than you are willing to make yourself? It is neither reason, Scripture nor justice, that you should. "How much shall we give?" may be a question with some, who seem to be afraid to give much, for fear the Minister may be made rich. They also think we must keep them poor, to keep them humble. We answer, give them a *living*. Consider their necessities, and see that they are all supplied. Apply to their case the golden rule, "do to others as you would have them do to you." Support your Ministers in that decent and respectful manner, that you would wish, if you were in their situation. As to making them rich you need entertain no fear; your greatest fear should be, that they will not receive half a compensation for their services. As to keeping them poor to keep them humble, we shall be more disposed to believe you sincere, when you apply the same rule to your children. It is thought very dangerous to increase the wealth of a Minister, but there is no danger in making children rich, if we may judge from the course generally pursued.

Beloved Brethren, we have endeavored in a plain, faithful and brotherly manner, to lay before you our reasons for believing it to be your duty to support your Ministers. The evidence which has been produced, we deem conclusive. We have also examined some of the many excuses and objections which are sometimes urged, for the neglect of this duty. They all sink into insignificancy, when we recollect, that the Lord "hath ordained, that they who preach the Gospel, should live of the Gospel." With this passage of Holy Writ before our eyes, we tremble for those, Brethren, who contrary to what the Lord hath "ordained" compel their ministers to live of themselves, and not of "the Gospel" as he has directed. Compare what we have written with the Scriptures; if it does not accord therewith, reject it, if it does, it is at your peril that you refuse your Ministers ample support.

May the Lord bless you and your families with saving grace. Amen.